

THE  
PREACHERS  
CHARGE  
AND  
PEOPLES DUTY:

About Preaching and Hearing  
of the WORD.

OPENED

In a Sermon, being the first fruits of a publike  
Exercise, begun in the Parish Church of *Lound*,  
*for the benefit of the Island of Louingland*  
in Suffolke.

---

By JOHN BRINSLEY Minister of the Word  
in great YARMOUTH.



LONDON,

Printed for ROBERT BIRD, and are to be sold by  
Thomas Corri in Norwich. 1631.

+60-151

АНГЛ  
ПРЕАЧЕРС  
ЧАНГЕ  
ВОЛУМЕН  
БЕСПРЕДАЧ

Лондонъ  
отъ Мордъ

Лондонъ  
отъ Мордъ

Лондонъ  
отъ Мордъ

Лондонъ  
отъ Мордъ

# TO THE RIGHT WORSHIPFULL SIR

JOHN VVENTVORTH

of Somerley-ton in the County of

Suffolke, Knight; having health  
and eternaall happiness.

Right Worshipfull,

Here send you the first fruits of  
your name; your name by cour-  
tance, your own by mainte-  
nance. What you heard with  
attention, I question not but  
you will willingly renew, and

in what concernes you, readily practise. The Charge  
which is here opened is directly ours, but by conse-  
quence yours, and whose not. The Preaching of the  
Gospell being a publike worke, though it requires  
not every mans mouth to preach it; yet his care,  
and his hand it doth, to receive it, to vphold it. This  
Arke of the new Covenant (more is the pity it should  
be so frequently laid vpon the Cart) is properly for  
our shoulders to beare, but yet none are debarred

from

## The Epistle Dedicatory.

from touching of it. It is not only the liberty, but  
the duty of every private Christian to further the  
cause of the Gospele in what bee may, much more of  
them whom the Common-wealth calleth forthe for  
publike imployments; I blesse God that I haue no  
need to preffe this charge vpon your particular, or  
if I doe, my arguments must bee commendacions.  
The bellies of the poore of these parts blesse you al-  
ready in these times of scarcity, I hope some of their  
soules shall blesse you for the Bread that perisheth  
not. This religiouse exerciseth beth God bethimak  
you the instrumente therewith, and I hope to conserue,  
shall honour you in the eyes of God and his Saies.  
The Lor amake it as prosperous as it is needfull, and  
give you the true comfort of ie beth, and bethafter;  
So proyecth

Your Worships ever in the Lord

JOHN BRINSLEY.

卷之三

THIS ISLAND NATION

卷之三

卷之三十一

THE GENE

1122700

THE TROJAN

POLYMER LETTERS

1150

170

100

100

卷之三

卷之三

PRED

卷之三

16.25

卷之三

卷之三

THE JOURNAL OF

# A Table for the Prophets chamber.

Preach :	The thing: what Preaching is. where is The Preachers office, <i>viz.</i> A Cryer, a Herald. The significati- Manner of To whom he is to speake : to all. on of the word, implying discharge- In whose name: his Matters. A Duty in- ing <i>viz.</i> Boldly. joyncd.
The Word.	Christ. <span style="float: right;">consisting in fourparticular actions.</span>
The Ministers Charge.	Themselues. Earnest with Others.
Mr. Hearc.	Diligent. <span style="float: right;">At the set ordinary time: the Lords day. In Season. <span style="float: right;">Speciall seafons and opportunities.</span></span>
	Speaker. <span style="float: right;">Out of seafon: when the Hearer. The Word: nor being offended word leemeth to be le</span>

### Speaker.

### Particulars.

1. The Word: not being offended at the simplicity of it.

Themselfes, in exciting

In the dutie.

God: that he would give to his Ministers

Ability, Liberty, Efficacy

Ministers themselves, exciting them to their

dutie, by

Officers

Barnefitt Wives

Men

Diligent.

At the set time: the Lords day.

In Season.

When God disposes the heart after a speciall manner,

On the weeke day, as occasion shall be offered.

Out of Season.

When outward occasions may withdraw or hinder.

When inward indisposition may discourage.





# THE P R E A C H E R S C H A R G E: A N D, P E O P L E S D V T I E.

2 T I M. 4.2.

*Preach the Word, be instant in season, out of season.*



In all solemne Assemblies, and publike meetings vpon ciuill affayres, the first act, vsually, is to open and reade the Commission which may warrant the businelle to bee vndertaken. This course I have thought good to obserue and follow, in making entrance vpon this holy and religious Exercise: First, to open vnto you the Commission, which may warrant and bear out the duty wee are now to goe about; and that, not onely in the substance, but also in the circumstance.

In this Exercise there are but two things subject to question:

x The Preachers Charge.

question: the Exercise it selfe, and the season for the performance of it.

The Exercise it selfe, The *Preaching of the Word*, Carnall minded men, who labour not the things of God, will happily conceiue of it, at the least, as not so necessary: The season for the performance of this Exercise (being on the weeke day,) others perhaps will censure it as not expedient. To both these the Spirit of God, in the words I have now read, giueth vs an expresse warrant; and that not by way of allowance onely, but by way of iunction; as of things that not onely may bee done, but must bee done. To the Exercise it selfe, [ *Preach the Word*,] not onely a toleration, but a peremptory command. To the circumstance of time, the season for the performance of it, [ *Be instant in season, out of season*: ] No season vnseasonable for this so necessary a duty: Even that which may seeme to carnall reason, to flesh and blood to bee out of season, is yet seasonable. Though it may seeme vnseasonable to the hearers, yet it is seasonable in the speaker. This is Saint Pauls charge to *Timothy* in particular, and in him to all the Ministers of the Gospell, [ *Preach the Word, be instant in season, out of season*. ]

*Dutys.*

In this Apostolicall charge, there are two things present themselves to our consideration, *The duty inuoyed*; and, *The manner of discharging it*: The Duty that is inuoyed, is, *Preaching of the Word, Preach the Word*: The Manner how this duty must be discharged, is, With earnestnesse and diligence, with vndaunted resolution, with indefatigable industry; *Be instant in season, out of season.*

*Duty.*

To begin with the Duty it selfe: *Preach the Word*. This is a Duty imposed by God vpon all the Ministers of the Gospell:

*They must Preach the Word.*

This is the charge, we see, which S. Paul here imposeth vpon his sonne *Timothy*, and he doth it with as much seriousnesse and earnestnesse as possibly can be conceiued:

## The Preachers Charge.

3

I charge thee before God, and the Lord Jesus Christ, who shall judge the quicke and the dead at his appearing, and his kingdom, Verse 1.  
Preach the Word. Did you euer heare a charge set on with more pressing arguments, with more compellive and commanding perfwisions? I, but I am imposing this charge vpon *Timothy*, doth not Saint *Paul* deale, as our Sauieur saith of the Scribes and Pharisees, who binde heavy burthenes upon other mens shoulders, but they them selues will not move them with one of their fingers? Nothing less: What he imposeth vpon *Timothy*, he conceiueth and acknowledgeth to be as deepeley charged vpon himselfe: *Necessity is laid vpon me, yea, Woe is vnto mee if I Cor. 9.16*  
*Preach not the Gospell.* So deepeley did this great Doctor of the Gentiles account himselfe to stand charged with this Duty. There was a Necessity lay vpon him for the performance of it; that Necessity backt with a Woe if hee shoulde neglect it. The like Necessity, the like Woe lyeth vpon all the Ministers of the Gospell in their severall places and stations: They must Preach the Word: Woe is vnto them if they doe it not: I must not dwell vpon confirmation. This was the first and the last charge which our blessed Sauiour gaue to his Apostles, when he was to send them forth into the world after hee had told them whither they shoulde goe; the first charge he giueth them, is, *As ye goe, Preach, When hee himselfe was to leaue the world, and to take his last farewell of them, the last charge he giueth them, is, Go ye into all the world, and preach the Gospell to every creature.* Preaching of the Gospell was the Alpha, and the Omega in their Apostolicall Ministracion; and it is one of the maine busynesses which the Ministers of the Gospell must attend vnto; They must *Preach the Word.* Mar. 10.7. Mar. 16.15. 1 Cor. 1.17.

By way of explication, and illustration, I will here vnfold vnto you two things: What is meant by *Preaching*; what by the *Word*.

For the first: To Preach in a generall and large acceptation of the Word, is to declare, or any wayes make chingis.

Psal. 19.1.

knowne the will of God vnto man: In this sense, every declaration of the will of God, be it by any of his Mercies, Chastisements, Judgements, Creatures, may improperly be called Preaching: *The heauens declare the glory of God, and the Firmament sheweth his handy work.* Neuer a Creature in heauen and earth but readeth a Lecture, preacht' to the eye of the beholder, the mercie, wisedome, power and goodnessse of God: And so in this generall sense, Reading may also be called Preaching. But more specially and properly, in the ordinary phrase of the Scripture, Preaching importeth a Ministeriall action, wherein the will of God is made knowne to the Church, after a speciall manner, by the Ministers of the Gospell. To speake distinctly. The Ministers of the Word, being Agents betwixt God and his people, their office consisteth in two things: 1. In dealing with God for the people. 2. In dealing with the people for and from God. First, they are to deale with God, for and on the behalfe of the people; to be, as it were, their *Members vnto God*, in putting vp their suites, and supplications, and thanksgivings vnto God, in expressing their desires vnto God, to pray for them: *God forbid that I should sinne against the Lord, in ceasing to pray for you*, saith Samuel vnto the people. And secondly, as they are to be the peoples mouth to God, in praying for them, so they are to bee Gods Mouth to the people, in instructing them, in declaring his will to them.

1 Sam. 12.23.

Jer. 15.19.

*If thou take away the precious from the vise, thou shal be, as it were, my marr*, saith the Lord to the Prophet Jeremy. The Prophets of God, the Ministers of the Word, are Gods marr, whereby he speakes, and makes knowne his will to his people. The will of God is made knowne to the Church, by the Ministers of the Gospell, two wayes:

By *Visible signes*, by *Audible voyce*.

By *Visible signes*: The Sacraments, which, being presented to the Church by hands of the Ministers, are as visible words to make knowne and ascertaine to euery belieuer, the eternall gracious purpose, the everlasting good

will

will of God towards him in his Sonne.

But seconde, and principally, by *Audible voyce*: By Audible voyce the will of God is declared to the Church by the Ministers of the Word in two Ministeriall actions; In Reading; in Preaching: In Reading the Text, the letter of the Scriptures; in Preaching, interpreting, expounding, applying them to the edification of the Church: Both these Ministeriall actions you haue ioyned together in the practice of *Ezra* and the *Leuites* in *Nebe*.

*Neh. 8.8.*

8.8. *They read in the booke, in the Law of God distinctly, and gave the sense, and caused the people to understand the reading.*

That which we haue here to deale withall, is the laist of these Ministeriall actions, Preaching, properly so called, which, to speake shortly and fully, is an action of the Minister of the Word, soundly interpreting and opening the sense of the Scriptures by the Scriptures, with Application of them to the yse of the Church by Doctrine, Instruction, Exhortation, Reproove, Conviction, Comfort.

Preaching defined.

This is properly *Preaching*: You now see the thing: Looke we backe a little vpon the word, that will afford vs something worthy our obseruation, *Preach*; the word in the originall is *Prophete*, a word borrowed from publike *Cryers* or *Heralds* sent from Kings, Princes, States, to proclaime and make knowne their minties, edicts, determinations vnto others. The Metaphor is no lesse elegant than fruitfull: it readeth vs, the Ministers of the Gospel, a double lesson: First, what our office is: Secondly, how we are to behane our selues in the discharge and execution of that office: It first putteth vs in minde *what our office is*: We are *Cryers*, *Heralds*, sent from the Lord of Hostes, the King of heauen, from God himselfe, to declare and proclaime his will to the Church. This was the office of *John the Baptist*, he was a Cryer: *The voice of a Cryer in the wildernes*: A Cryer sent to proclaime to the world the comming of the Messias, to worke the redemption of his people. This was the office

The significa-  
tion of the  
word *Prophete*,  
*Preach*.

I  
Ministers are  
Criers, He-  
ralds.

Mat. 3.3.

five

Office of the Apostle Saint Paul: he was ordayned to bee a Preacher and an Apostle, as himselfe telleth vs : *1 Tim. 2. 7.*

*1 Tim. 2. 7.*  
*2 Tim. 1. 11.*

*7. 2 Tim. 1. 11.* a Preacher : the word in both places is *ngel*, a Cryer, a Herald; one sent from God to proclaime and make knowne to the Gentiles the glad tidings of saluation by Christ. This is our office : and secondly, it parrereth vs in aninde, *How wee are to be bane our selves in the discharge and execution of this office*, in declaring the will of God to the Church ; and that in three particulars : *To whom we are to speake ; In whose name we are to speake ; and, How we are to speake* :

*I.* They must deliver the will of God to All. Criers, Heralds, they make publike Proclamations, that All the people may heare and understand : It is the speech of *Rabbaah to Eliakim*, (we may make vs of the actions of wicked men, as our Saviour doth of the vngentlemanly Judge in the parable,) when hee was sent by his Master, the King of Assur, as an Herald to give a fummons vnto Hierusalem : *Hath my Master sent mee to thy Master, and to thee, to speake those words ; hath hee not sent mee to the men which sit vpon the wall.* Heralds make Proclamations, they speake to all the people. Thus must the Ministers of the Gospell declare the will of God, publish the glad tidings of saluation, offer Christ to all, so runs our Commission giuen to the Apostles by Christ himselfe : *Go ye*

*Marke 16. 15.* *Preach the Gospell to every Creature :* that is, to Iewes and Gentiles, to bond and free, of what state, of what degree, of what condition soever. Thus the Prophet *Esay* maketh his Proclamation, *Esay 55. 1.* *Hoo, every one that thirsteth, come ye to the waters.* There are none excepted, none excluded out of our Commission : wee must tender Christ vnto all : So must wee Preach to the Churches, as S. John writeth to them in his *Reuelation*: *He that hath an ear, let him heare what the Spirit saith to the Churches :* Preach the Gospell to all.

*Reu. 1. c. 2 c.*

*2.*  
In the name of God.

*2.* In whose name we must preach : Heralds speake not in their owne names, but in the names of them that send

## The Preachers Charge.

send them: *Thus saith the great King, the King of Allay,*  
saith Rabshakeh to the Inhabitants of Hierusalem: *So*  
must we speake to the Inhabitants of Iudah and Hierusa-  
lem, in the phrase of Heralds; not in our name, but in the  
name of him whose messengers we are, in the name of  
God: *Thus saith the King, the great King of barren and*  
*earth.* Thus spake the Prophets of old. The Word of  
the Lord; the burthen of the Lord: Thus did our Saviour  
himself (as he was man) come vnto his people: *Bles-*  
*sed is he that commeth in the name of the Lord:* Thus were the  
Apostles to preach vnto the people: it is our Saviours  
owne charge to them a little before his ascension; *That*  
*Repentance and remission of sinnes should bee preached in his* Luk. vi. 17.  
*name.* And tholde outcasts in the Gospell, when they  
would plead, as they thought, effectually for themselves,  
they doe it in this phrase, *Lord, Lord, haue we not prophesied* Mat. 7. 23.  
*in thy name.* Ministers must speake to the Lords people,  
not as Lords ouer them, but as messengers, as Heralds,  
in the name, in the authority of him that sendeth them: *in the name of God.*

3. How wee are to speake and deliver the will of God  
to the people, namely, as Heralds should doe: How is  
that? Why, 1. *Boldly*: 2. *Faithfully*: 3. *Plainly*. *Boldly*, as hauing authority, as representing the person of the  
Prince that sends them: *Faithfully*, neither adding to, nor  
detracting from what they haue received in instruction  
from their Masters: *Plainly*, that all they to whom they  
are sent, may heare and vnderstand their message: Thus  
should the Ministers of the Word behauis them selues in  
the dispensation of the Gospel, in preaching of the Word:  
Deliver it,

1. *Boldly*, as standing in the place, representing the  
person of God himselfe; not fearing the faces of them  
to whom they are sent: *Behold, I haue made thy face strong*  
*against their faces, and thy fore-head strong against their fore-*  
*heads.* *As an Adamant, harder than Flint,* *haue I made thy*  
*fore-head,* saith the Lord to the Prophet Ezekiel. Such an  
vndaun-

¶ *Deliver the will of God faithfully.*

Mat. 7.29.

Tit. 2.15.

Faithfully.

1 Cor. 11.23.

Act. 20.37.

1 King. 21.14.

and unter boldnesse, such an invincible resolution should there be in the Ministers of the Word, in deliuering the will of God to the people ; in instructing, exhorting, conuincing, reproving ; they must doe it with boldnesse. They that preach Christ, must so preach him, as Christ himselfe preached, when hee was vpon the earth, as hauing authority : It is Saint Pauls charge, in expresse words, to *Titus* : *These things speake and exhort, and rebuke with all authority : pure nōs errare* : that is, with a Ministeriall authority. In this, Christ's preaching, and our preaching of Christ, differ ; He preached, *as he was in xix*, as hauing authority in himselfe, from himselfe : Wee must preach with *authoritie* too, but not as hauing authority in our selues, but with a derived, a Ministeriall authority, derived from him whose Ambassadours we are, whose person we represent : Preach with authority : Boldly.

2. Faithfully : Deliuer the will of God, his whole will, nothing but his will, neither adding to it, nor detracting from it : Thus did the Apostle Saint Paul preach and deliuer the will of God to the Churches : What hee deliuered to others, he first received himselfe ; *I haue received of the Lord that which also I delivered unto you*. And as he received what he deliuered, so bee deliuered what he received ; he kept nothing backe : *I haue not shunned to declare unto you all the Counsell of God* : They are his owne words to the Elders of Ephesus at Miletum. Thus must we deliuer the Counsell of God, his revealed Will (for that is meant by *Counsell* in that place, not his secret Decrees and Purposes, but his revealed Will, specially his Counsell and Purpose touching the way and meanes of salvation, by Christ, and Christ alone) we must deliuer it faithfully : not adding to it, nor baulking any thing necessary to be knowne. Exemplary to vs is that resolution of the Prophet *Abuchus*, when hee was sent for to prophesie before King *Abab* : *At the Lord liveth (saith he) whatsoever the Lord saith unto me, that will I speake*. Deliuer the will of God faithfully.

And

And thirdly, deliuer it plainly : Heralds speake distinctly with an audible voyce, in a knowne language, to the vnderstanding of those to whom they are sent : *Reh. 18.36.*  
*Isa. 42.8.* when he was sent as an Herald to the people of the 27. Jewes, he would not speake to them in the Aramites language, as *Eliakim* would haue had him, but in the Jewes language, that the people might vnderstand his arraignment. Thus must Gods Heralds, the Ministers of the Word, in delivering his Embassage, in preaching of the Word, they must speake plainly, distinctly, in a knowne language, to the capacity of the hearers : Thus did *Ezra* and the Levites, in that forenamed place, *They read in the book, in the Law of the Lord distinctly, and gave the sense, and caused the people to understand.* And it is noted of the Apostles, at the day of *Pentecost*, as an exemplary presidence to the Ministers of the Gospell for ever : That *Every man* *spake in his own language*: That is, they speake to every man in his own language, not that the hearers heard that in diuers languages which they speake but in one, as some haue (not without some colour in the words) conjectured; for then (as *M. Calvin* vpon the place *well observes*) the miracle had beeene in the hearers, not in the speakers, whereas the *divers tongues* rested vpon the Apostles, not vpon the people. *Their tongues were cloven,* they speake to the people in their owne languages, that they might vnderstand as well as heare : For a Herald to deliuer a message of importance in a straunge language, which none vnderstand but himselfe, he had as good bee silent. They that take vpon them the preaching of Christ, must speake in the language of Christ, and the language of the people ; they must speake plainly. This it is properly to Preach, *viz.* To deliuer the will of God, as Heralds doe the commandes of their Masters : to speake *verily to all* : to speake in the *name of God*, with *boldnesse, faithfullnesse, plaineesse*. You now see the first question refolued and cleared : What is meant by *Preaching* : But what must we Preach ? *The voice saith unto them, Cry; but what shall I say* *Esa. 40.6.*

were cry? That is the second thing to be unfolded: The text calleth vs, *The Word*: *The Abbor*, *We must Preach the Word*.

The Word ta-  
ken two  
ways.

1. For Christ  
himself.

*Areth. in text.*  
*Ioh. 1.1.*

*Gen. 3.15.*

*Ioh. 1.18.*

a. *The Gospel*

This word *Abbor* (*the Word*) it admits of many and divers significations in the Scriptures: In this place it may be taken two wayes: First, for *Christ* himselfe, who is sometimes in the phrase of the Scripture called (*the Word*.) *In the beginning was the Word*: That is, the eternall sonne of God, the vncreated, essentiaall *word* of the Father. Christ is called *The Word* (to omit other more witty than solid conjectures) principally for two reasons: First, because he is the summe and substance of that Word, that first and great Word, that Word of words, the Word of promise made by God himselfe to his Church at the beginning; and afterwards, in effect, from time to time renewed and ratified vnto the Patriarches: *The seed of the woman shall break the Serpents head*: The substance of this promise is Christ himselfe, the seed of the Virgin, in him this promise is verified and made good, and therefore called the *Word*: Secondly, he is (*the Word*,) because by him the will and purpose of God is made knowne to the Church, as our mindes are expressed to other men by our words: *No man hath seene God at any time, but the only begotten sonne of the Father, he bath declared him: Declared him: εγενοντο*, saith the Originall; the word signifieth to conduct, and direct, and leade a man, as it were, by the hand to the finding out of something that was hid before. The will of God was a thing that was locked vp in the breast of his secret counsell, a thing hidden from our eyes, as the purpose of a mans heart is from the knowledge of another. Now Christ hath led vs to the knowledge of this will by declaring of it, as a mans words lead another to the knowledge of the intents and purposes of his heart, and therefore called *The Word*.

Secondly, by the *Word*, here wee may understand the revealed will of God made knowne in his *Word* in the Scriptures: specially his will concerning his sonne, and the

the salvation of his people by him : *The Word of the Gospell* : The Gospell is called *(the Word)* the word <sup>is</sup> ~~the~~ <sup>the</sup> whole Bible, every part and parcell of it is the word of God ; but the Gospell is the pith, the marrow, the quintessence, the summe and substance of this word, and therefore called, by way of eminency, *The Word of the Gospell* : *That the Gentiles might hear the Word of the Gospell* : <sup>Acts 15.7.</sup> *τὸν ἀρντόν* : the word by way of eminency. This is the Word which the Spirit of God is pleased to honour with so many honourable additions and compellations in the Scriptures ; sometimes calling it *the Word of life*, *the Word of eternall life* : *Mister, thou hast the words of eternall life* <sup>Ioh.6.62.</sup>, *faith Peter to our Sauiour*. The Law is a *Word of death*, a killing letter : the Gospell is a *Word of life*, a quickening Word, giving life, leading vnto life : Sometimes againe, the word of *Truth* : *In whom yee also belieuen* <sup>Ephes.1.13.</sup> *after that ye heare of the Word of Truth*. Every word of God is a true word, the Gospell is the word of *Truth* : Sometimes the word of the *Kingdome* : *Whensoeuer a man heareth the Word of the Kingdome*. The Word of the Kingdome, because by this Word, as by his Scepter, Christ ruleth like a King in the hearts of his people : and by this Word he maketh them Kings, bringing them by it, to the Kingdome of grace here, and of glory hereafter : Sometimes againe, the *Word of salvation* : *To you is the Word of this salvation sent*, <sup>Act.13.26.</sup> *faith Paul to the men of Antioch*. The *Word of salvation*, because it is the power of God to salvation. There is a singular excellency and eminency in this word of the Gospell, and therefore here in the text, called *The Word*.

Now to which of these two interpretations we should incline, it matters not ; there is no materiall difference betwxt them ; Whether Christ, or the Gospell of Christ, all commeth to one : Christ is the subiect of the Gospell, and the Gospell is the doctrine of Christ ; the sense is still one and the same : That which *Timothy* and the Ministers of the Gospell must preach, is nothing but the *Word*,

The subiect of  
Preaching, is  
Christ and the  
Gospell.

Act 8.5.

Act 9.20.

1 Cor. 1.23.

1 Cor. 3.2.

Mark 16.15.

Mat. 3.

Christ, the Gospele of Christ: They must preach Christ: Him did Philip preach vnto the Samaritans; He preached Christ unto them. Him did Paul preach immediately after his conversion; Straightway he preached Christ in the Synagogues: To this subiect did he euer confine his preaching: *We preach Christ crucified:* Hee preached Christ; nothing but Christ: *I determined not to know anything among you save Jesus Christ.* Thus must wee preach Christ; and the Gospele of Christ: They are the expresse wordes of our Commission, *Go, Preach the Gospele:* Here is then the subiect of our Preaching, nothing but Christ, the Gospele of Christ. True indeed, we must preach Moses; we must preach the Law; but how? Wee must Preach Moses as a harbinger to Christ; wee must Preach the Law, but in reference to the Gospele, that we may thereby, with John the Baptist, *Prepare the way of the Lord, and make his paths straight:* that we may by this meanes leuell and smooth the way for Christ, that the offer of salvacion by him may finde the better entertainment: That which we must principally eye and looke at in our Preaching, is, this Word, Christ, and the Gospele of Christ.

To preach Christ and the Gospele of Christ, is a great worke: if you would know what it is, it consisteth principally in foure Ministeriall actions: I will but name them:

To preach Christ, and the Gospele of Christ, confis-  
ting in foure parts.

Luk.24.27.

Act 2.21.1037

2Cor.5.19.20

1. *In revealing of Christ,* in laying open the truth of doctrine concerning Christ; his owne person; his two natures, Godhead and Manhood; his three Offices, Kingly, Priestly, Propheticall; with the severall workes of either; the severall passages of his incarnation, birth, life, death, resurrection, ascension, intercession, comming againe at the last day.

2. *In revealing the will of God concerning Christ:* vies, that it is his will to save sinners by him, and him alone; that he hath set him forth as a meanes of reconciliation; that he hath given him as an all-sufficient sacrifice for the sinnes

finnes of the world: so making a generall offer and tender of Christ to all that will receive him as a Saviour, and a Lord.

3. In revealing the *way to come unto Christ, and to God* by Rom.10.8. bim: *viz.* By faith, and faith alone, which is the onely hand and instrument ordayneed of God to apprehend and take hold of Christ, to apply the merit of his actiue and passiue obedience vnto eternall life.

4. And lastly, in giving and applying Christ particulerly to every poore penitent sinner that is heauyladen ver.23. vnder the burthen of siane: Commanding him in the name of God to beleue in Christ, to receive him as a Saviour, to take hold of him, and to rest vpon him; assuring him withall, in the name of God, that Christ dyed for him in particular, and that the merit of his death and passion belongeth to him, and shall be imputed vnto him; so by this particular application, forming Christ in the soule, from whence will follow a through change, and Cal.4.19. conversion both in heart and life. This it is to *Preach Christ, and the Gospell of Christ.* And this is the duty which S. Paul here imposeth vpon *Timothy*, and which all the Ministers of the Gospell should principally be employed about.

I might here now give you some reasons of the necessity of this duty of preaching the Word after this manner: To omit all other:

The reason of reasons is, because it is the ordinance of *Reas.* God; his *power unto salvation*: that is, his powerfull instrument which he hath in his wisedome appointed and set apart for the working of the salvation of his people; for the begetting, beginning of grace, increasing of grace, perfecting of grace in the hearts of his chosen, and so consequently to bring them through grace to glory.

The time preuenteth mee, give mee leaue now to passe from the duty it selfe, to the manner of performance: I shall make the application of both together. The manner how this important duty should bee discharged, is set

downe, first, generally, then illustrated and expayned more particularly: generally, [Be instant] particularly, [In season, out of season.] I will be briefe in all.

*Be instant*, i. e. iust, iair the originall: the word signifieth to stand to, or ouer a businesse: Our English word expresseth it fully, *Be instant*: To bee instant in a businesse, imports two things; *Earnestnesse*, and *Diligence*. Thus must the Ministers of the Gospell be instant in preaching of the Word: they must stand to, and stand ouer the worke 1. with earnestnesse: 2. with diligence.

*Ministers must be instant*, and that two wayes:

1. *Earnest*, and that

2. *With them selues*.

1. They must bee *earnest with themselves*, and that in stirring and exciting vp themselves to the worke, in putting themselves forward vpon this seruice: great need of earnestnesse this way.

*Reaf. 1.* 2. There are many auocations which will be ready to diuert and turne vs aside, to call vs away, to plucke vs back from the worke: profits, pleasures, preferments, ease, quietnesse and the like: Flesh and bloud will alwayes be whispering in our eares, as *Peter in his Masters, Master, know thy selfe*.

3. Besides these auocations, wee must make account to meet with many discouragements, many dangers, much hardship, Beares and Lyons in the way, stormes and tempests enow to make vs not onely to looke backe, but euen to leaue the plough of God in the open field.

*Zach 3, 1.* 4. Besides these discouragements, much resistance, much opposition: Euery *Paul* must make account to meet with an *Elimas*; every *Moses* with a *Iannes* and *Iambres*: Alwayes in one kinde or other, wee must make account to finde Satan standing at our right hands, when we are to goe about this worke, as hee stood at the right hand of *Ieobsuah*, to resist him, when he was to stand before the Lord to execute his office. Great need of earnestnesse to put our selues forward in a seruice where we shall meet with

with so many anocations, so many discouragements, so much opposition: All our earnestnesse will bee little e-  
nough to make vs beare vp head against this tide. Strange  
it is how farre these haue preuailed many times against  
the faithfull messengers of God, to the disheartning, al-  
most to the silencing of them: It was the Prophet *Ier-*  
*emies* owne case: such was the entertainment that he met  
withall, in the discharge of his office, that hee had euen  
resolued with himselfe *not to make mention of God, nor to* *Ier. 20.9.*  
*speak any more in his name.* It made him almost to silence  
himselfe from Preaching any more: and had not the  
Word beeene in his *beare,* *as a burning fire flote up in his*  
*bones* ( as he there speakes) hee had beeene for ever silent:  
Such defamations, such minting and coyning of flande-  
rous reports, such catching at his words, such *watching* *Vers. 10.*  
*for his haltings,* such lying in way to intrap him, (as him-  
selfe telleth vs in the next verfe) that he had euen resol-  
ued to turne his backe vpon his office. If any of the  
Messengers of God meet with better measure in the dis-  
charge of their duties, it is more than God hath promi-  
sed them, or they can promise to themselues. Great  
need therefore to stand vp to the worke, that wee may  
overlooke and overcape all these blockes that lye in the  
way: Great need to be *earnest,* euen to offer a kinde of  
holy violence to our selues to stirre vp our selues to the  
worke. Euen as the Cocke, the true Embleme of a Min-  
ister of the Word, first awakens himselfe by the clapping  
of his wings, that hee may awaken others by his crow-  
ing; so must wee offer a kinde of holy violence to our  
selues to awaken and stirre vp our selues to the worke of  
our Ministry, that being stirred vp our selues first, wee  
may

2. Awaken and stirre vp *others:* Ministers must bee instant and earnest with others as well as with them-  
selues, offer violence to others, in Preaching the Word,  
as well as to themselves. The Kingdome of heauen should  
suffer violence as well in the speaker, as in the hearer: in  
the

## The Preachers Charge.

Luk. 14. 33.

Iude 23.

Esa. 55. 1.

the mouth of the one, as in the heart of the other: It is the charge which the Master of the Feast giueth vnto his servant, when hee sendeth him forth into the high wayes to fetch in guestes to the Supper; *Compell them to come in.* Thus should wee Preach the Gospell, invite men to the participation of Christ with commanding arguments, with compulsive persuasions, so as to take no deniall. So should we deale with the soules of men, as the Angels did with the bodies of *Lot* and his family, plucke them as fire-brands out of the flames, and that with a holy violence. It is the charge which the Lord giueth to the Prophet *Ezay, Eze. 55.* *Cry aloud, spare not:* Great reason the Ministers of the Word should Cry aloud, they often speake vnto dead men, such as are *dead in trespasses and sinnes:* Doe we see men sleeping and snorting securely in their natural states and conditions, without sense, without remorse, *Cry aloud:* *Maledictum filiorum quod hic connire;* Cursed silence that now spares to speake: Doe wee see men walking on securely in the paths of hell and of death, liuing in any sinfull course, postling on to hell and destruction, *Cry aloud, spare not:* *Crudelis misericordia;* Cruell is that mercy that suffers a man rather to bee drowned than to pull him out of the water by the bayre of his head. Thus must wee *emprise* be instant about this worke of our Ministry, bee earnest both with *our selves and others:*

Secondly, we must be instant againe, that is, *Diligent:* *emprise, Sta enim diligenter,* so the Syriacke renders the word in this place, Stand to the worke with diligence. Ministers must be *diligent*, as well as *earnest*. This is the commendation of that eloquent *Apollas*, he was not only *seruent in the spirit,* but also, *hee spake and taught diligently the things of the Lord.* Ministers, in the dispensation of the Gospell, are Gods seed-men to sowe the seed of eternall life in the hearts of his chosen. Now it is the seeds-mans charge, giuen by the Preacher; *In the morning sowe thy seed, and in the evening let not thine hand rest.* The Preaching

2  
Ministers  
must be di-  
gent.

Acts 18. 25.

Eccle. 11. 6.

ching of the Word must be a Ministers worke, his daily worke, not his recreation; a continual worke: We are Gods Husbandmen, his people are his tillage, as Saint Paul maketh the comparison: Now it is the Husbandmans portion, *redi laboratus in orbem*; his worke goeth round in a circle, it is never at an end; Spring, Summer, Autume, Winter, no vacation in any: They that put their hands to Gods Plough, must put on an indefatigable resolution to follow the worke with *diligence*: It is the reason which the Apostles give, why they would haue Deacons chosen to take care of their poore; because (say they) *We will give our selves continually to prayer, and to Preaching of the Word*: *et pro tempore, Instabimus*, saith the vulgar Latine, wee will be instant in it, attend vnto it. Thus must wee, whom God hath honoured so farre as to make vs dispensers of his sacred mysteries, we must *et pro tempore*, attend vpon the worke, stand to it, be instant in it, first, with *Earnestnesse*; secondly, with *Diligence*.

This in generall: more particularly, *Be instant in season, out of season*: *ivregipos, exregipos*: I will bee briefe in both.

*In season*; the word may be vnderstood two wayes:

1. It may be taken for the *ordinary set time* appointed and set apart for this exercise: The ordinary time set apart by God himselfe for this duty, is the *Sabbath day*, the *Lords day*: And then to Preach the Word, is to Preach it *in season*. The Sabbath was, and the Lords day is a *signe of sanctification* vnto the people of God; howe are the meanes of sanctification so properly in season as thena. This season did our Saviour, and his Apostles vñially obserue. Before his resurrection, they went into the *Synagogues* and sang be vpon the *Sabbath dayes*: After his resurrection, they met together every first day of the week, *upon the Lords day*, *as at the day of Pentecost*, and at other times. And this season the Ministers of the Gospell are to obserue after a speciaall manner. In this there is a

<sup>1</sup> Cor. 3.9.

Acts 6.4.

I  
For the set  
time, the  
Lords day.

Exod. 31.13;  
Ezek. 20.12.

Mark. 6.2.  
Luk. 4.16, &c;  
Act. 13.14.

Act. 2.

Act. 20.7.

difference betwixt the word of God and that Mannah which came downe from heauen in the wildernes; that fell vpon every day of the woeke except the Sabbath, this spirituall Mannah never falleth so seasonably as then.

2. *In season*: that is, at such times and seasons when the Word may be most acceptable, most profitable vnto the hearers. There are certaine *seasons* when the Word is likely to finde better acceptance and entertainment, to take place rather than at other times: as, *viz.* when men are humbled vnder the hand of God, when the heart is broken vnder some great affliction or other, whether present or feared, that is a season when the Word is like to finde easier passage, and to make a deeper impression: So againe, when the heart is warmed and melted with the fresh appiechement of some new meray, that is a *season* when the Word is likely to finde a wide and effectuall doore opened to it to let it into the soule: So againe, there are certaine *seasons* when some particular doctrin is more seasonable, than others: As to minister comfort and consolation to an afflicted dejected soule: when the heart is pricked, wounded, when the spirit is broken vnder the apprehension of saine and Gods wrath due to it, then to preach comfort is like the powring in balsome into a bleeding wound, or like a shoure of raine falling vpon the new mowne grasse, it is a *word in season*. Now Ministers should obserue, and watch, and apply themselves to these seasons. We know what commendation the Wiser man giueth of words thus spoken in season, *How good is a word in due season?* And againe, *A word spoken fitly,* (Supponit suis, with the original, spoken vpon his wheeles; that is, with a due concurrence and obseruation of all circumstances, of time, place, person, and the like, which are as the wheeles vpon which our words and speeches should runne,) *is like apples of gold with pictures of silver, both delectable & profitable.* Herin should the wisdom of the Ministers of the Word be exercised in taking hold.

Other special  
opportunitie.

Prou. 15.23.  
Prou 25.11.  
ANSON BY

hold of these opportunities to improve them for the best advantage, that they may minister a word in due season.

*They must be instant in season; and a. Out of season.*

What is the Word ever *out of season*; that which leaveth all other things, is that ever unseasonable?

*Ans.* In it selfe, in truth it is not; but in the opinion of men, in the eye of carnall reason, in the judgement of flesh and blood it seemeth sometimes to be *out of season*. *Out of season* three wayes, in three respects: 1. In respect of the speaker: 2. In respect of the hearer: 3. In respect of both.

First, in respect of the *Speaker*, the Minister himselfe, the Preaching of the Word seemeth to bee *out of season*, when his case, his pleasures, his profits, his worldly imployments, some vnnecessary auncations or other, draw him another way. When there is no constraint, no necessity of Preaching, the Law of the Land requires it not, neither is there any benefit, but perhaps danger likely to accrue to himselfe by Preaching (as in times of persecution), then it may seeme to him to bee *out of season*.

In respect of the *Hearer*, when their Farmes, their Oxen, their particular calling, domesticall imployments, perhaps sports, pastimes, recreations draw them another way: When they cannot repayre to the hearing of the Word without some paynes, without some hardship in respect of the season, the weather, ("as it falleth out this morning,) or otherwise, then the Preaching and hearing of the Word, seemeth to them to be *out of season*.

Thirdly, to both *Speaker* and *Hearer* it may seeme *out of season*. When it is preached not onely at the set ordinary times, vpon the Sabbath, the Lords day, but also at other times, vpon other occasions, vpon the weeke day; then flesh and blood will be ready to think it as a shewing of raine in the midst of Marke, *out of season*. Now at these times, which to carnall reason may seeme vndealnable, must the Ministers of the Gospell stand vp to the worke

*Out of season*

So the Word seemeth to be three wayes.

In respect of the Minister,

A snowy morning

To both.

3

## The Preachers Charge.

worke of their ministry, take all occasions, all opportunities, and advantages of Preaching publikely, of instructing privately.

Thus did our Sauiour and his Apostles, they ~~went about~~, Preaching: as they went into the Synagogues on the Sabbath dayes, so they tooke all other occasions on the weeke day to instruct the people publikely, beside their teaching from house to house: And here is our warrant for this religious exercise, into which, I haue this day made an entrance. It may seeme, perhaps, to some to bee out of season, being in the weeke day, when men should attend vpon their particular readings, and other employments: If it doe, yet we dare not neglect it: the Spirit of God here giueth vs a warrant for it, nay, layeth a charge vpon vs to embrace the occasion, to take hold and make vse of this advantage which God and authority haue put into our hands: here is our Commission, Preach the Word, &c.

I haue dwelt long vpon the doctrinal part of the Text, perhaps you may thinke too long. All this time you may say, what is this to vs? To make you amends in that which remaines, give me leaue to turne my speech now wholly vnto you. The doctrine hath beene ours (I will we may make it ours by practise) the application shall be yours,

You see what charge it is which the Spirit of God here imposeth vpon vs: Preach the Word, bee instant in season, out of season: Doe but turne the tables, the Charge is yours: Hearc the Word, bee instant in season, and out of season: This charge hath many parts: to let it on the better, I will breake it in pieces.

First, Hearc the Word: Preaching and Hearing are Relatiues: If there lye a necessity vpon vs to Preach, by the same rule there lyeth a necessity vpon you to Hearc: Hee that ordained vs to Preach the Gospell, haith also ordained you to hearc the Gospell: And therefore let me exhort you, in the name and feare of God, to attend vpon

The peoples  
duty in five  
parts.

W<sup>e</sup> I:  
Hearc.

Upon this ordinance of God: I call it his ordinance: and so it is as well in the hearer, as in the speaker: *Faith com-  
meth by hearing, and hearing by the word of God. Hearing by  
the word of God; that is, by his ordinance, by his com-  
mandment, as Mr. Beza most naturally interprets the* <sup>Rom 10:17.</sup> *word.* <sup>Beza annot. in-  
Isa:um.</sup> Attend upon it therefore, and that because it is his ordinance. There is a great deale of force and strength in this argument, to perwade men to attend vpon the hearing of the Word preached, because it is Gods owne ordinance. A man may alwayes expect to finde God when he seeketh him in his owne way. Then may a man comfortably assure himselfe of a blessing, when hee seeketh it in the ordinance of God, in that way which God himselfe hath chalked out, and appointed for that end and purpose. It is the ordinance of God that maketh euery thing to bee viefull vnto vs, that maketh euery comfort to bee comfortable, that maketh euery meanes of our good to be helpefull and seruiceable to vs: Why doth bread nourish vs more than the grasse of the field? It is Gods ordinance. There is a word of command that goeth along with the one, and not with the other, which hath ordained, appointed, and set it apart for that particular vse, and hath giuen it a speciall efficacy for that end and purpose. Now such a word there is in this ordinance of God, the Preaching and the hearing of the Word: God hath, in his counsell and purpose, set it apart, as the onely ordinary meanes for the beginning, increasing, perfecting the worke of grace in the hearts of his chosen, and so to be his power unto saluation; and hath giuen it a speciall efficacie for this end and purpose. Surely, if men did but seriously consider, and certaintely beleue this, they would wait and depend vpon it with more confidence, with more assurance of successe.

What is the maine reason why men make so little account of it, and reape so little benefit by it?

Amongst others, this I take to be the principall, they do not esteem it, nor attend vpon it as Gods ordinance,

but

but as mans ordinance. If they come to the hearing of the Word, they looke vpon it with a squint eye, they come to it out of some base, by, sinister respect, and not in obedience to God, to wait vpon him in the use of his ordinance: And this it is that hinders the fruitle, the efficacy of it, that they doe not finde the *arms of the Lord revealed to them in this ordinance*. This day you haue heard it, that Preaching, and so by necessary consequence, Hearing, is the ordinance of God himselfe; and therefore bee exhorted to submit and to subiect yourselues vnto it, to come to it, to wait, attend, depend vpon it as his ordinance.

*Esa 53.1.*

*1/2 2.*

The Word; without offence at the simplicity of it.

*1 Pet. 3.2.*

*3 Cor. 1.23.*

And secondly, bee not offended with the simplicity of this ordinance of God: You see that our Preaching is confined to one subiect, from which it may not syuarie or stray; *viz. The Word: Christ, and the Gospell of Christ*; we must know nothing else amonst you: Doe not you desire to know or heare any thing else from vs: This is the property of Saint Peters new borne Babe, one borne againe of water and the spirit, *to desire the sincere milke of the Word: id est, 2 Cor. 1.23.* Milke that is pure as it commeth from the breast, without the mixture of anything else with it. If wee feed you with this sincere milke be not you nauisched with it, take heed of loathing of it: A sincere heart will desire after sincere milke: So much longing after mixture in the Preaching of the Word, as a man shall finde in his heart, so much insincerity is in it. If we preach the bare Word to you, if we present Christ vnto you, and naked Christ, without the cloathing of humane wisedome, the *wisedome of words*, as Saint Paul calleth it; bee not you offended at it: Wee must Preach Christ as Saint Paul preached him, *Christ crucified*: Now he was crucified naked; euen so must we preach him vnto you. This is the excellency of preaching, not to set forth Christ vnder a veyle, as it was in the time of the Law, but to lay him naked, that every one may see him with open face: So to present Christ vnto the eares and hearts

hearts of the hearers, as Saint Paul himselfe presented him vnto his Galatians, to draw him out to the life, to crucifie him before them, to present him, as he was presented to the eyes of the Iewes, when they saw him hanging vpon the Crosse. Be not offended therefore with the simplicity of Christ, and the doctrine of Christ, we must Preach nothing but this Word. *Be instant; wed must, stand vp to the worke, so must you in your place and station. Be instant, and that as we must be instant: 1. With Earnestnesse: 2. With Diligence.*

1. *Be earnest about this worke: It is good to bee earnest (or zealously affected) always in a good thing: Sure I am, you cannot be earnest, or zealous in a better cause than this; It is Gods cause, it is the Churches cause, nay, it is your owne cause, a cause that concerneth you nearely, your soules cause, your welfare, your happinesse, your life and liuelihood, your salvation depends vpon it: If euer you will be earnest in any cause, be zealous in this.* *Be earnest, 1. With your selues; 2. With others.*

I  
Earnest.  
Gal.4.18

1. *With your selues, and that both to stirre vp your selues to the duty, and in the duty.* *First, bee earnest to stirre vp your selues to the duty: great need of earnestnesse in exciting and stirring vp your selues this way.*

I  
With them-  
selues, exci-  
ting them.  
issues,

For 1. there is a naturall auersenesse in every man, that sets him off from the duty: Flesh and blood finde no taste, no relish in this ordinance of God, the Word purely preached: This is one of those things of God, of which Saint Paul speaketh, *That the natural man receiveth not, discerneth not, understandeth not: Great need therefore to use all holy meanes to quicken and to excite spirituall appetite.*

I  
To the duty.  
Reas. Why.

And 2. Besides this naturall auersenesse, you shall finde many pull-backes, many auocations, many lets and impediments to draw you aside, to hinder you. Those in the Gospell (which I named before) are too common, Farms, Oxen,

Oxen, domesticall affayres, ciuill imployments. The worlds businesse will steale away the time from Gods businesse : Our bodies will seeke to starue our soules ; our particular callings will ingrosse all the time, that there shall be little left for the generall.

3. Besides these avocations, you must make account to meet with many discouragements : It may be taunts and reproaches from profane and wicked men ; it may bee an overly countenance from friends and alliance : some dust or other Satan will bee ready to stirre vp to blinde your eyes withall, that you should not see to finde the way to the house of God, to attend vpon this his ordinance. Great need of earnestnesse to excite and stirre vp your selues, that you may overlook all these seeming lets, impediments, discouragements.

<sup>3</sup>  
In the duty.

Act. 10.9.

Cant. 5.2.

Col. 4.2.

Secondly, be earnest to stirre vp your selues *in the duty* : as there is a naturall auersenesse in ys to the duty, to keepe ys from it, so there is a naturall slothfulnesse, deadnesse, dulnesse, wearinessse, which will be ready to seye vpon ys in the duty, to make ys performe it carelely, formally, negligently : The best of Gods people haue often ex- perience of this malady in themselues. Sometimes our bodies will be disposed to drowsinesse and sleepinesse (as it was with *Enichus* at Saint Pauls Sermon) and that perhaps rather now than at any other time ; but ofter our hearts, our soules : *I sleepe, but my heart maketh*, saith the Spouse. In hearing of the Word, wee may often invert the sentence, *I wake, but my heart sleepeth* : Our bodies are present, but our soules, our hearts, are absent. Great need to awaken our selues, that we may heare, and heare with attention ; that we may watch vnto hearing, as the Apostle exhorteth the Colossians concerning prayet, *That ye should continue in prayer, and watch in the same* : So, continue in hearing, and watch in the same : Watch lest we should bee overtaken with this spirituall deadnesse and drowsinesse, which is so ready to creepe vpon the soule, to come ouer the heart, to bind vp the sensis, the affections of it.

Our

## The People's Duty.

20

Our Saviour reprocheth his Disciples that they could not  
watch with him one houre, when as he himselfe was yet ab-  
sent from them. The reproche will ly as iustly against vs  
if we canoþ stirre vp our selues to watch with Christ one  
hour, especially when as Christ himselfe is present with  
vs, and that after a speciall manner, as he hath promised  
to be in the midſt of this his ordinance. And therefore  
when we draw neare vnto God in this part of his wor-  
ſhip and seruices, let vs in his feare, as in his presence, a-  
waken our hearts, Intend our spirits, that we may attend  
vnto what the Lord shall say vnto vs. It is Zydias  
commendation, after that God had opened her heart and  
wrought effectually vpon her, the attendiſt the Word as her

-Maj.

May

*Paul spoke.* Thus shold Christians attend vpon the Word; euen hang vpon the lips of the speaker, as the Babe doth vpon the brest: watch evry word to take it before it fall to the ground. Thus shold Christians bee earnest with themselues, in stirring vp themselues to the duty, in the duty. They that wil take the kingdome of heauen, dispensed by the Ministers of the Word, they must take it (as they did in the dayes of John the Baptist) *with violence.* (The 3d. to the 21st. 1552. 1553.)

AF-16-14-

27 As you must be careful with your selves about this worke, so also with others, and that both with God, and with man.

Mar. 11, 1901

First, Be earnest d. with God: It is he that holdeth the  
bottles of heaven, the stones in his hand, that can let it  
to rayne vpon one place and nevpon another: It is hee  
that watereth his owne inheritance, his garden, his  
Church, where, and when, and how it pleasech him. And  
therefore forget not to beseeche, and entreated him.

with other

1. That he would send forth faithful Labourers into his  
service, such as may be endued with ministerial abilities  
for the discharge of this work; 2. That he would give  
liberty unto them, that he would set open for them a  
door, a window of audience; 3. That he would give ex-  
cuse to their labours, that he would not only set open  
a wide, but also an effectual door; that the Gospel may

### For three

things.

Mat. 9-38.  
Cal. 3.

C61.4.3.

Theological

10

Ioth. 15. 19.

haue free passage in their mouths, and in the hearts of the elect people of God: *Ability, liberty, efficacie* in the dispensation of the Gospell, depends al vpon God himselfe: And therefore be you instant with him, that hee would bee pleased to water your inheritances with this dew of heaven: It is *Achias* request (I remember) to her father *Caleb*, that seeing he had given her the *Southerne Country*, hee would *give her the springs of water also*. God hath allotted vnto you in this Island, a seat plentious & enough, euery wayes accommodated with all other requisite conueniences: you want nothing but the springs of water, springs of those waters, those living waters, flowing out from the Sanctuary. Be instant with your God, your heauenly Father, that hee would *strike the rocke* for you, that he would give water you these Springs from above, that hee would more abundantly refresh and make glad your dwelling places with these living waters: be instant with God.

2. Bee instant also with *Men* about this worke, and that both with the *Ministers* themselves, and *others*, with the one to Preach, the other to heare the Word, both to attend vpon this ordinance of God.

I. Ministers themselves, to stirre them vp to their duty.

Col. 4. 17. *W*  
Reu. 2. 4.

2. Bee instant with vs the Ministers of the Word, to put vs forward vpon this service: It is not only your liberty, but a part of your duty to put vs in mind of our duty, whom God hath set over you: *Say to Achias*, it is *Saint Pauls* charge to the *Colossians*, *which is a principall part of our duty to preach the Word*; it is our neglect, if we grow slacke and remisse in it, as it was the case of that *Angell of the Church of Ephesus*: Bee you instant with vs, put vs in minde of it, stirre us vp to it: *We are but men, and therefore* *are bound to forget*, *you and our Saines*, to forget our duty, though we did never so much value to remember it: *Iesus* falleth asleepe in the hold of the *Ship*, in the middest of that stroake, when hee shold have beene prayng for himselfe and those that were with him: Thus it fareth, many times, with the *Ministers of the Word*, *we are subject to a spine forgesomelie*, to bee *rockt*.

Ion. 1. 1. *legatus*

Ber. 2. 1.

rockt asleepe with the profites and preferments of the world, whilst, in the meane time, our flockes, our charges, nay, our selues too are in eminent danger. Let vs erauie that fauour from you, that in this case you would play the Martiners part, that you would awaken and stirre vs vp to the discharge of our duty, which concerns you and our selues so neerely. Stirre vs vp: but how? Why, 1. by *Christian exhortations*, friendly aduice and counsell. Awaken vs by word of mouth: Herein onely By Christian obserue three Cautions; that this be done, 1. with loue, exhortations, 2. with wisedome, 3. With a due respect to our places and wherin three callings. With loue, that it may be without bitternesse, without any tincture of priuate spleene against our persons: dip your reproofes and exhortations in oyle, they will draine the better; with wisedome, with a due poyzing and weighing of all circumstances, as time, and place, and the like, as also a due consideration of our strength and ability, for the discharge of this duty: with respect unto our callings and functions: It is Saint Pauls charge to *Timothy, Rebuke not an Elder, but exhort him as a Father*: 1 Tim. 5.1. Tart and masterlike reproofs out of your mouths, though we deserue them, yet doe not become you. *Exhort vs as Fathers*: Thus stirre vs vp by exhortations: And,

2. Stirre vs by *incoragements*: what encouragements? Why, not onely verball, but reall incouragements; viz. 1. Competency of meanes and maintenance, suitable to our paines and charge: Take heed of being accessary to the staruung of this ordinance of God and your owne soules, by *minching the mouth of the Oxe*: Let them that wait vpon and serue at the Altar, liue, and liue comfortably by the Altar: 2. by giuing due honour and respect to our places and callings. Though our persons, perhaps, deserue little, yet our callings are honourable. *Paul himselfe was of a mean presence* *His bodily presence was weak*, of a low stature, of a meane personage, but his function challenged respect: 3. By accepting our labours, lending vs your presence, your care, your hearts, your liues, giuing entertainment to the worke of our minister: No in-

3  
By incou-  
rages, chiefly  
reall in three  
things.

Col. 10.1

couragement to the Ministers of the Word like unto this: When the people are 1. ready to receive the Word at their mouths; the one as ready to heare, as the other to speake: When they hang vpon the Priests lips for knowledge. This is easie like sucking of the breast, which maketh the nurse to give downe the milk more freely, more plentifully, euen whether she will or no: It is the want of this sucking of this sincere milk that hath made so many dry breasts in the Church of God that hath disheartened and discouraged so many forward and hopefull instruments in the Church, if not to the stopping of their mouths, yet at the least to the damping of their spirits, to the quelling of the life and power of their Ministry. And 2. when they profit by the Word, grow and theme in grace by it. No such encouragement to an Husbandman as when he seeth his tillage to prosper: no such encouragement vnto a nurse, as when shee seeth her childe battle and thrive; it maketh them thinke no paines too much: Whereas on the contrary, a barren soile, and a starvelling nursery kill the hearts of both. No encouragement vnto the Ministers of the Gospell like unto this, when they finde the worke to thrive and prosper in their hands; when they see that the seed which they sow is not cast away, when they see that their labor which is not vain in the Lord, is not in vain neither in the hearts and lives of the hearers. This will make vs ~~hand~~ up to the worke, when we shoulde sleepe; labour when we could be content to be at ease and quiet; thinke no paines too much. Thus stirre vp the Ministers of the Word, be instant and earnest with them.

2. Be earnest with others, private persons, neighbours, friends, acquaintance; stirre them vp to wait and to attend vpon this ordinance of God, with more diligence, with more care, with more conscience: Come let vs goe up to the house of the Lord: Philip calleth Nathanael: The woman of Samaria fetcheth her neighbours to come vnto Christ: Thus should private Christians excite and stirre vp one another; labour by friendly exhortations,

perswasions, incouragements to bring their friends and neighbours to meet with Christ in this his ordinance: This will be our comfort another day, that we haue every one of vs, in the seuerall places and Rations wherein God hath set vs, bin *instant & earnest* in the cause of God, zealous and forward for the furtherance & propagation of the Gospel.

Be earnest: And 2. be Diligent in this worke; *The diligent hand maketh rich*, saith the Wise-man. It is no leſſe true in spirituall than in temporall riches. Doe you desire to be rich in grace and holinesse, the best riches; attend, wayt upon this ordinance of God with diligence, with constancy. If God be no weary of speaking, be not you weary of hearing. Frequent the house of God vpon all occasions. What euer the world thinks and speaks of it, it is no disgrace to be accounted a *frequenter of Sermons*, so that other necessary duties be not neglected. Christians must be like the Bee that goeth from flower to flower, to gather a little honey from every one to carry to the hīue, to make vp the store. We shall haue need of a stocke, a store of grace, and therefore let vs goe from flower to flower, (I speake the more liberally and freely, because in these parts there is not the like feare of surfeiting of the Word Preached, offending on the right hand by any unwarrantable running from Sermon to Sermon, or the neglect of mens particular callings, as may seeme to be in some other parts of the kingdome) imbrace every occasion which the Lord offereth in the publike Ministry of his Word, for the gathering of honey, the gathering of grace to carry home to the hīue, to lay vp in the heart, to make vp a stocke, a store against the winter, against hard times, evill dayes, the dayes of triall, sicknesse, death: We shall then finde all to be little enongh, and therefore whilst our Summer of health, and liberty, and peace lasteth, vpland be doing; every day be increasing of the store, get something from every Sermon, from this which you haue this day heard; if you carry away nothing else, yet carry away this resolution, that by the grace of God enabling you, you will endeour to make better vse of all the publike means of grace which God shal hereafter in

<sup>2</sup>  
Diligent.  
Pro. 10.4.

this or in any other place afford vnto you. One flowre will not load a Bee, neither will one Sermon, though neuer so exceleat, load the head and heart of a Christian to make him rich in grace : And therefore be Instant, as Earnest, so Diligent.

V/s 4.  
In season;  
2. wayes.  
I.  
x Cor. 16.2.

This is the third Vse : to draw towards an end in the fourth place : *Be instant in season* : And that 1. at the *set ordinary times*, set apart for this Exercise ; the Sabbath day, the Lords day, then goe forth to gather this heavenly *Manna*, to make your prouision for the weeke ensuing. Then may you expect a speciall blessing from God in attending vpon this holy exercise, because as the exercise it selfe is Gods owne ordinance, so the day also is set apart by the like ordinance, for that exercise : 2. *Be instant in season*; viz. At those *speciall times and seasons* when the Lord is pleased to fit and to dispose you vnto the duty, after a speciall manner. There are certaine seasons, certaine *gales of grace* (as we may call them) which the experience of every Christian can informe vs of, when the Lord is pleased to breath more kindly, more sweetly, more effectually vpon the heart and soule, to the quickening and inlarging of it, than at other times : Sometimes when it is kindly humbled and broken vnder some affliction, either outward or inward ; sometimes when it is warmed, and supplied, and melted with the fresh apprehension of some new mercy, especially with a clearer glimpse of the light of Gods countenance, a more full and rauishing apprehension of the vnspeakable loue and fauour of God in Iesus Christ: Sometimes againe, it is after a secret and vnexpressible manner moued, and inclined, and moulded to a more chearefull, a more acceptable performance of all dutie. Now these are *seasons* which should be very pretious in the eyes of Christians, which they should not let slip without a speciall improvement : take hold of them, make vse of them, as for other duties, so for this : When the wind blowes, whilst the Spirit of God breatheth vpon the soule with a fresher gale in sweet motions, inclinations, affections, resolutions, hoyse vp the stye, make vse of that aduantage, in hearing and applying

ing of the Word ; to heare it with more frequency, with more power, with more life, with more intention of Spirit : *Thus in season.*

5. And lastly, *Be instant out of season* : And that

1. At other times, beside the set, the ordinary time, set apart by God himselfe ; vpon the *weeke day*, as well as vpon the Sabbath day, when God shall offer a fit occasion. *Out of season* <sup>three waies.</sup> The word in it selfe is not, cannot bee out of season at any time. The Word is the bread of life, shadowed out (amongst other mysteries) by the Shew-bread vnder the Law, which signified not onely Christ himselfe, but all other spirituall repast which the Church hath with, and before God, and the meanes of their repalt. Now bread, we know, is aeyer out of season : All other meats, almost, haue their times and seasons when they are in season, out of season, but bread is awy whole in season. The like we may say of this ordinance of God, the Word preached, it is never out of season : Some other ordinances of God there are, as holy and religious fasting and leafting, humiliation and thanksgiving, they haue their times when they are in season and out of season. But this exercise of Preaching of the Word, it is awy whole in season, on the Sabbath day, on the weeke day ; as the Shew-bread stood vpon the Table in the presence of God, vpon the weeke day as well as vpon the Sabbath : No time vnseasonable to appeare before the Lord in this ordinance of his.

2. *Out of season* ; when it may seeme to flesh and blood to be something vnseasonable, and that in respect of other occasions which may draw vs aside from it : If those occasions be not important, if they be such as may either bee neglected altogether without any great prejudice to our selues or others, or such as may be dispatched sooner, or deferred longer ; in this case let the lesser give place to the greater. If it be with some small detriment to thy selfe in outward respects, yet remember what *David saith to Nathan* ; he will not offer a sacrifice vnto God of *that which cost him nothing* : Borrow a little from thy body, thy estate, thy worldly imployments, to beslow it vpon thy soule :

*Make*

Make bold a little with other occasions, to purchase some time for God and his worship and seruice.

3. And lastly, *Be instant out of season*, even then when thou findest thy selfe vnsit & indisposed vnto the dutie yet euen then when thou findest a present indisposition hanging about thee, attend vpon this ordinance of God: It is a *Word of life*, a quickening Word, as well to put life into the soule, and to stirre it vp when it is dead, as to preserue and increase it: It is an *Anabaptistical frenzie* that Christians should never attend vpon this or any other duty, but when the spirit moueth them: Wee often see shippes riding a long time in a road stead, when they might bee in the hauen; wherefore is it? that they may bee in the winds way (as we say) to take the first opportunity that shall bee offered: Euen thus should Christians anchor, as it were, in the house of God, euen then when they seeme to be becalmed, that they cannot stirre and move themselves about holy duties as they were wont to doe, yet euen then ride it out, wait vpon God in the yse of this ordinance: though vnsit for the present, bemoane and bewayle thy vnsittesse, looke vp vnto God for life, and seeke it from him in thy attendance vpon this ordinance. This is Gods owne command (as for vs to Preach) so for you to *Heare the Word, to be instant in season, out of season*.

**FINIS:**

